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WARM SPRINGS INDIAN MISSION.

JEANNETTE C. ALTER.



SEND herewith a picture of the mission buildings. It does not show the trees in front of the house; aside from that it gives a pretty good view of the building.

Our Assembly friends did not come to see us after all. We are now in a safe scolding distance, and those who cannot absolve themselves by a sufficient excuse may do penance by a personal application of the following, to be taken in allopathic doses.

When it gradually dawned upon us that no one was coming over our route, we felt much like the child that anticipated such a good time on the arrival of her mother's expected guests, but who, after polite inquiries concerning her health, progress, etc., went away with out a friendly hand clasp. Our Christian Indians were disappointed and mystified. We tried to explain about the aftermath—the attractions of new roads, etc., but they only shook their heads. None of their white church friends had been to see them for eight years, and that so many should come almost to the border of the reservation and yet not come near

enough to shake hands and speak good words to them, only deepened their perplexity. Friends, when you come again put *Warm Springs* down on your list in capitals.

We spent a Sabbath with our Indians at their annual fourth of July encampment. Nothing less than a week will satisfy their patriotic souls. It is a typical camping spot among the foothills of the Cascade mountains. A stream as pure and cold as "the tear drops of Lebanon" flows through the camp. Such streams are common in these mountains. They are fed from the never-failing snows of Mts. Jefferson, Hood and others, a wise, bountiful provision for this thirsty, barren land. The white caps of these mountain peaks can be seen glistening in the sunlight at any season of the year. What lessons they teach us of purity, constancy and charity!

The Indians celebrated the 4th this year without the aid of anything stronger than snow water, but how will it be next year? It has been decided that all Indians whose lands have been allotted to them in severalty are eligible to the rights of citizenship. We are glad to know that our Indians may claim this

right, since it means, in the near future, a severance of tribal relations, which has always been a hindrance to civilization. But an Indian will speedily avail himself of the right as a free and independent citizen to drink fire water with impunity. They must go out, handicapped as they are with that innate craving for strong drink, and have it thrust upon them at every corner. God help them, and help friends of the Indian to unite in a great effort to sweep this evil from their pathway.

As we entered the Indian camp (on Saturday evening) we found every one in holiday attire, both in body and mind. At this season the Indians throw aside gravity and reserve, as far as Indian dignity will permit. They were having a good time. The parade grounds were alive with bright-colored groups on horse-back, some moving along to the slow stately rhythm of their songs; others, charging upon the enemy in sham-battle, made the hills echo with war whoops. Much of this sport tends toward barbarity and should not be encouraged, yet our Christian Indians do not wholly neglect religious duties at such times. A bell calls them to the chief's large tent for morning and evening worship or prayer-meeting, and the two services held on Sabbath are well attended.

The Warm Springs Indians have a lodge near the Wasco camp. They are having a good time too, and the song, drum and dancing are heard constantly. At the left of the camp the Piutes are huddled together in their miserable teepees. Poor Piutes! they are not included in the good times. They are there chiefly to gather up the crumbs of the feast. The women, with hungry babes strapped to their shoulders, wander listlessly about. The other Indians hold them in contempt. When they want to make an unfavorable comparison they say "It is like a Piute." They are degraded almost to the last degree, and

their passion for gambling has stamped out of their hearts all apparent desire for better things. A glimpse of their squalid lodges at home makes one feel the almost utter hopelessness of their condition. One of the women came to me for clothes for her babe. It was almost a mass of sores, and its only covering was a piece of coarse, dirty blanket which made every movement torture. After I had attended to its wants the mother went away, and when I saw her again the old piece of blanket was again wrapped about the child. The woman had lost the clothes in gambling.

The Piute children who are brought into the agency school develop rapidly, and excel the other children in the industrial department, but, alas! they marry young, and in a few months after they return to their homes, they drift back into the old ways. So the sad history is repeated year after year. Some persons, Christians too we fear, would say, "Let them alone there is no hope for them." But can we do this and read God's word aright? Their condition is largely the result of being let alone. They are too far away for us to do much practical work among them, but cannot one of our Indian associations be induced to send a missionary to them? An energetic Christian man and woman could stimulate them and teach them how to make the best of what they have, and by example and precept lead them God-ward. Until the home centers are purified the children will have no ambition to rise to higher things. A number of our Christian Wascos have located beyond the Piute lands, and this will be an advantage in many ways. There are over seventy souls among them; are they not worth saving? May we not hope to hear of an effort being made to secure, at least, a field matron for them.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."



CHURCH AT SINEMASHO.

As we learn our Indian Mission is to receive special attention in the October number of your *MAGAZINE*, we send you a landscape view of the Sinemasho buildings. We would like it better had it been taken on a little larger scale, but it is the best we have. The little buildings in the distance are the houses of some of our Indians. The view is looking toward the southwest and the range of hills seen are covered with pine and fir and are the foot-hills of the Cascade mountains. Our recent improvements, picket fence and water-works, which add very much to our personal comfort, would also greatly improve the picture, but no artist is in reach and we send the best we have.

Fraternally yours

J. A. SPEER.

TRAGIC DEATH OF A WARM SPRINGS INDIAN POLICEMAN.

REV. J. A. SPEER.

RECENTLY a daring robbery occurred in the city of The Dalles, Oregon. A liberal reward was offered for the bodies of any or all of the robbers, and being regarded as desperate characters, it was given out that the authorities would rather have them dead than alive.

Following the example of other outlaws, they fled to the Warm Springs Indian reservation and secreted themselves high up among the foot hills of the Cascade mountains, twenty miles west of Sinemasho. Before their hiding place was discovered, an officer with a posse, six in all, came to Sinemasho

and remained several days, trying to induce our Indians to hunt the robbers down, frankly confessing that they were afraid of them. The Indians knew enough not to go on such an errand to secure a reward for others.

After the return of the posse, one of the Indian police, Capolis by name, concluded to try for the reward. Capolis was an experienced scout, had performed brave service as a soldier for the government, especially in the Modoc war, and was one of three Indians who volunteered to go into the Lava Beds and capture Captain Jack, the Modoc leader. Taking two other Indians with him, Watchcath and Thompson, and telling

his friends that he expected to be killed, he started in search of the outlaws. The leader of the band is an expert with fire-arms, so that even officers feared an encounter with him, and all the robbers were thoroughly armed. The Indians were not long in finding their camp. It was late in the evening when the discovery was made, and the Indians could easily have shot the bandits as they sat by their camp fire all unconscious of present danger. But Capolis said, "Wait till the morning so we may see the men by day light and be sure they are the parties we want."

Withdrawing a short distance and there waiting patiently till the first dawn of light, they quietly came to the tent, opened the door and there saw two white men sleeping soundly. The Indians were told there were three men in the party, and Hawthorn was described to them as having long hair while now it was cut short. Still further to conceal their identity both the men's faces were covered by their blankets. Though all felt quite sure they had found the guilty parties, and one of the Indians advised to shoot, Capolis said, "No; these may be innocent men. We must see the horses to be sure." In this way the Indians must have been put off their guard, for they seem to have been entirely unprepared when Hawthorn, waking just then instantly seized his gun and as quick as a flash began firing. Three shots were fired at Capolis, who was standing in the tent door, and all three took effect, one proving fatal. He died the next day. Capolis had fallen, but as Hawthorn turned to shoot Thompson he raised his gun and shot his assailant, sending a ball through his body. No one else did any shooting, and as Hawthorn thought he was mortally wounded this closed the battle.

Supposing their leader was killed, the

other Indians fled, one coming at once to Sinemasho to give the alarm, while the other remained near enough to watch the movements of the outlaws and also to look after Capolis. As soon as possible Hawthorn and his companion broke up camp, loaded their outfit upon their horses and started. Traveling about ten miles they came to an Indian camp. Here Hawthorn told his companion to escape for his life; that he would soon die and could go no further, and gave himself, horse and arms up to the Indians. As soon as possible after the news came to Sinemasho preparations were made to care for Capolis. I sent our hack and horses, which were driven as near to the place of the tragedy as possible, and Capolis was carried to it by the Indians, a distance of six miles or more.

It was soon found that Capolis was too seriously injured to stand the trip, and late in the evening he was left in care of the government physician, at the Indian camp where Hawthorn had lain most of the day, and the latter was brought to Sinemasho. Capolis died next morning. On the following day a very large assemblage attended funeral services, which were held in our mission chapel. I never have conducted a more impressive and orderly funeral service since coming among these Indians. Then an imposing procession was formed, and all proceeded to their burying place. Here the Indians formed a circle about the open grave, the men and women on separate sides, and held a very touching service of their own, consisting of speaking and singing, most of which was interpreted for the benefit of the missionaries and a few other whites who were present. At the close of this each one cast a small handful of earth upon the casket, which had previously been lowered into the grave, and with shovels the grave was

filled. At the request of the chief I spoke briefly, and called upon a Christian Indian who led in prayer in their own tongue, and this closed the services.

Capolis was not a Christian, but attended all our church services very regularly, and we had good reason to believe that he would ere long have confessed the Saviour. I have seen him go to the door during services and bring other Indians into the church, reprove misbehaviour and take care that dogs were kept outside the church door, which is a great deal for an Indian. He was universally respected by all who knew him. The Indians have lost a kind-hearted and hospitable friend, while the school employes miss him as a prompt, cheerful and trusty officer. He leaves a wife and little daughter, who are nearly broken hearted. It is sad indeed to hear them wailing piteously over their loss, and no wonder for he was a true husband and parent. Hawthorn was kept on the reservation for some days, a portion of the time in jail. Under treatment his wound was easily controlled, and in a short time he was removed to The Dalles by the Indian police and turned over to the United State authorities, by whom he will be tried for the murder of Capolis.

I have related the above in order to call special attention to some things which are either not generally known or generally disregarded. There are many people who see nothing in an Indian but treachery, revenge and cruelty, good for nothing except begging and scalping. The above statement of facts reveal the true manhood of Capolis. The Indians had almost no doubt but these were the men they were hunting, and having ample opportunity to have killed both of them and being sure of the reward,

Capolis, the leader, was so anxious to avoid injuring innocent parties that he jeopardized all their lives and lost his own. Then again Hawthorn, known by the Indians as having shot Capolis, was safe in their camp, where he remained almost all day with not a single white man or even Christian Indian near him till late in the evening. The brother, wife and other friends of Capolis were there and said the man ought to die, but no one lifted a hand against him. They fed him, but did him no harm. It might be difficult to find a white community where such a thing could occur.

Hawthorn was kept in an apartment of the Sinemasho school for two days and nights, with none but Indian police to look after him. A large gathering of Indians were present all day, remaining till late at night. Anyone could go in and out where the wounded man was, so the Indians had every opportunity to kill him, and yet he was safe. Where could an Indian, guilty of murder, find such safety among even average civilized whites? Threats were made by the whites of lynching Hawthorn on his removal to The Dalles. To prevent this our police, all Indians, rose very early in the morning, and were so far ahead of time that no one knew till it was too late to accomplish their purpose.

And yet I am constantly told, and that too by Christian people, "You cannot trust an Indian." Well, the better I come to know them the more I can trust them, and the safer I feel while among them. They are human beings possessing immortal souls, which the Saviour desires to redeem. For the love Jesus has shown to us, let us show our love to him by obeying his command as we cheerfully and trustingly give his blessed gospel to the Indians.

LETTER FROM SINEMASHO.

SINEMASHO, Sept. 3, 1894.

EDITORS OF THE MAGAZINE:



COULD that I could send you words from Sinemasho that would not only delight and interest your readers, but such too as might awaken an interest in our little Indian mission, that many more in our church would seek to inquire not only where that place is among the Cascade mountains, but would also want to learn what is being done there, and what may be done for the poor, despised red man.

In our lonely, isolated home, we read of friends in their vacation hours getting quite near us in pursuit of the good things that add to a delightful resting time, but fear if the lady in the August number of the *MAGAZINE* was around among them they might be led to inquire, "I did not know we had a mission off there. Who is there?"

Since my return in the spring all have been very busy, Mr. Speers superintending the saw-mill, I about my own work. Many of the poor women supposed I had returned laden with things to supply their wants. They soon learned otherwise. The next morning after my arrival I went to see a poor, sick woman. She really was ill. I gave her medicine provided by the government physician, and some good food, for all of which she was truly thankful. I went to see her several times, when one morning, upon arriving at her tent with some breakfast, I found her absent, having gone to see another woman more ill than herself; at least I presume she thought so.

An old man named Schoolly, a member of the church at the agency, but who attended here as it was more convenient for him, took sick and died. We went to see him a few days before his death

and found him almost too weak to talk. He was very glad to see us, and I think knew us each one. Upon inquiry, he said, holding his hands together as if in prayer, "Jesus closh." It was a strange sight. We had driven about eight miles over hills and plains; not even a toupee had been seen when we came to his tent, standing alone on the plain, not a shrub or tree near it. A fire burned on the ground in the center, over which a pot hung with beef boiling, the Indian wife frequently stirring it with a stick. On some poles above were fish drying. In one corner was a pile of dishes, fresh beef and fish. Three Indian women sat or lay around the fire on some matting, while the dying man lay on a pile of blankets in another part of the tent. Mr. Speer led in prayer, and we left him alone with Jesus, whom he had said was "good." Jesus, kind and full of compassion, looks upon these poor Indians just as He looks upon and receives any other poor, sinful man. If the white people who seem to have sympathy and hope for all classes and conditions of men except the Indians could see them as I do, they would feel very differently.

Schoolly died a few days after, and as his family are all real Indians, and he had been one of their famous hunters and warriors, the chief ordered his burial according to their Indian customs. His wife came in a few days ago dressed in full Indian costume as a widow. When they lose a relative by death, their hair is unbraided, left hanging loose over the face and neck. A widow sometimes wears a high, cone-shaped straw hat, made of different colors of straw, without any brim. You can imagine how odd they must look.

I have been out in the camps quite frequently during the summer, occasionally walking, as we did to the chief's,

about a mile over the hill, and to others a little farther, but as the greater number live scattered over the reservation I am obliged to ride, often eight and ten miles, sometimes much farther. In one of these outings I visited a little house where one of my bible-class and her parents live. Fanny united with our church last winter. Her parents are also members. They were very kind indeed, and the little home gave evidence of neatness and care. I hope for some, perhaps a good many, kindly influences to go out from this home and through Fanny. Not far from this place I visited another—one small room, skins and blankets scattered around, a mother in one corner with three children, two of whom were ill with fever; a woman almost blind and sick in another corner; several men, children, dogs and cats in the spare spots. I am always treated kindly, and in some cases can and do talk to the women and young girls. A few of the young girls seem to want to live differently, but with the older Indians opposing them, their fears of the chief and their inherited superstitions, they have a very difficult task before them. So far three, in whom I am much interested, have succeeded in keeping the chief from compelling them to get married. I do hope they may be able to return to the school for another year. Just at the close of the school in June, as the superintendent was leaving us for another position, closing exercises were held in the chapel. After the gentlemen had all spoken, I was invited to add some remarks. As the vacation and the He-he feast are the times for the boys and girls to run off and get married, indeed for the old men to leave their wives and run off with some school-girl, I talked quite plainly to them about their need of school training and duty to the government to remain and improve their opportunities; how the boys needed to be able to work and have a little home

before getting married; the girls, too, to be able to do their part, and not be compelled to live and dig roots for an idle, lazy husband. Some of them were greatly amused.

About a week after, the chief brought Ella, one of my bible-class, a girl of fourteen, and Jimmy, a boy of eighteen, to be married, he having obtained the consent of the agent. Of course Mr. Speer married them. Jimmy is real industrious. Ella is not of any account. Poor child, living with his mother she will soon wish she were back in school again. My talk had a wonderful influence.

Quite recently I went about five miles to see a family, Mrs. Wilson and her four daughters. The two oldest had been married a little over a year ago in our little chapel. I found the great-grandmother washing dishes and baking bread. She directed me to an inner room, where the grandmother, Mrs. Wilson, sat on the floor, rocking the tiny babe, two moons old, Stella, the mother, being busy outside. Alice, the oldest girl, and her husband were busy in the hay-field. These Indian women have to work very hard, and the older they are the more is demanded of them.

They have a little house almost completed, and when finished it will be very neat and comfortable. We have taken great interest in this house. Alice had been at Chemawa at school, and while there attracted the attention of Mrs. Dr. Dorchester, who to assist Alice collected about fifty dollars from a private school in Massachusetts. As Alice later had been employed a year in the government school here as cook, she added to this sum a part of her own earnings, and Mr. Speer has furnished lumber from the mill and done all he could to help them finish their little house. I was delighted to find a real cute little cradle, a bed, table, and some benches in the house, all made by Wm. Van Pelt, the husband of Stella.

This is the first cradle I have found among our Indians. Mrs. Wilson is a nice woman, always kind and pleasant, but she and her family, although having had greater advantages than some others, still cling to many of their Indian customs and are very superstitious. Mrs. Wilson's mother has spoken after service several times on Sabbath, and seemed to understand some of the truths of the gospel. Stella is the young woman who came to teach me the language. Sometimes I seem to have gained quite an influence over both Alice and Stella, then again it is all gone. Possibly it may be more than I can know of, for they are Indians and do not let any one know much of their real feelings. Then, too, they are afraid of the chief and try to please him. He is as cunning as a fox, and while apparently friendly is doing all he can to keep the Indians in their darkness and superstition.

A few weeks ago, in company with several of the lady government employes, I attended a wedding potlach feast, or a "give and take feast." Sometime previous Lillie, the daughter of a prominent man in the tribe, ran off and was married Indian fashion. His father was quite angry about it. In due time an Indian policeman brought them to the chapel, where they were married according to the laws of Oregon. Her father finally concluded to make the best of it, saying, "Lillie no good; she too lazy." Hence the feast. When we arrived on the scene all the relatives and friends belonging to the groom were seated around one side of the tent eating dinner, while the bride, groom, and all her friends, were sitting around looking on, some, of course, waiting on those feasting. When they finished eating, all the dishes, pans,

kettles and skins they had been sitting on, besides numerous gifts of blankets, beads, and Indian work of various kinds, furnished by the bride's parents, became the property of the groom's mother. If Lillie proved to be a docile daughter-in-law, she might have some of these things in the future.

After a short time, the bride and groom, arrayed gorgeously, marched, followed by her mother and an old bent woman decked out in beads and skins. These were followed by the bride's friends to another tent, where a feast of like sort awaited them, prepared by the groom's friends. All the articles used here, besides numerous gifts, among these several ponies, became the property of the bride's parents. As the bridal party entered the tent of the groom's parents, Lillie's mother emptied a basket of beads over her for good luck.

Lillie wore a dress of the gayest figured sateen, beaded moccasins, beads, rings and bracelets without number, and over all, for the day was very warm, an immense blanket, new and bright, with a band of leather heavily beaded bound across it. I have often seen Lillie, both before and since, but never saw her with clean face and hands but that feast day. Her father told me they gave presents "same as white man."

We often grow discouraged; it seems so little is done really, when we would do more, but we remember, "It is not by might nor by power, but by my spirit, saith the Lord."

"Why fret thee, soul,
For things beyond thy small control?
But do thy part, and thou shalt see
Heaven will have charge of them and thee.
Sow thou the seed and wait in *peace*
The Lord's increase."

Yours very sincerely
E. H. BLACK.

HANNAH HIGGINS' EXPERIENCE.

HELEN SOMERVILLE.



VERY much obliged to you for re-electing me treasurer for another year. But may I talk to you a little while? You will pardon my plain, awkward way of putting things. I can't speak like our gifted president, for I am only plain Hannah Higgins.

Perhaps you think it is very easy to be treasurer. If you will bear with me, I'll give you one day's experience collecting dues. It was so bright and cool last Tuesday, I said when I woke, "It is a fine day to give to God and collect money for His work."

I began with Mrs. A. They were a long time opening the door. Little Minnie invited me into the parlor, and there was Miss Bertha decorating the room; two of the other girls were sitting in the back parlor finishing off a fancy gown, while from the kitchen came the sound of egg-beating.

After a while Mrs. A. came in with a streak of flour on her forehead. She said they were getting ready for a party for Edna, and she was making the fourth cake.

When I told her my errand, an anxious expression came over her face and she said, "O yes! Is it time already? It doesn't seem like three months, but of course you know best. I'm not sure I have any change, though. I spent nearly all I had for cream this morning. Minnie, run and get my purse."

The purse contained only sixteen cents, which Mrs. A. handed me, saying she would pay the rest some other time, if I would call for it. I invited her to come to the meeting this week, but she said she would be having company.

I then went around the corner to Mrs.

B.'s; she had been taking a nap, and looked confused when I knocked. "O, yes, I know it's time for dues. I never forget that. But I haven't the money ready to-day. I'll send it as soon as John gives me some. You needn't call for it, I'll send it." But it has not come yet.

In the next block was Miss C., and her sister Mrs. D. was visiting her.

They are both members of the W. F. M. S., but looked annoyed when I told them what I'd come for. Miss C. said, "O dear, is it time already? Well, I might know it, just to see you, for you never come on any other errand. Well, here's the money. You never have to ask me twice for it."

"Thank you," I answered; "it is a relief to find some one who is always ready, but it would help me more if you would come to the meetings and bring your dues."

"O dear, no! I never have time to go to the meetings. You ought to be satisfied that I keep up my dues. You don't have such an easy time with all of the members."

"No, indeed!" put in Mrs. D. "Here I am cramped for money all the time. Mr. D. never gives me a cent ahead, so I can't be independent like sister Julia here, who has her own money to do with as she pleases. I can't pay you to-day, Mrs. Higgins. I may next week."

Mrs. E. was out, Mrs. F. was sick and I couldn't see her. Mrs. G. was at home but looked so uneasy when she saw me that I was really sorry for her.

"O, Mrs. Higgins," she said, "I know you want your money, and you ought to have it, when you've come such a long way to get it!"

"No, Mrs. G.," I said, "it is not my

money. It is the Lord's. I am only His steward."

"Yes, yes," she interrupted, impatiently; "I am sorry but I really cannot give it you. I am getting ready to take a trip up the lakes. After all, what have those heathen ever done for us? I often think of that. Well, I will try to pay you when I get back."

At the next place, Mrs. H. was ready with her dues, and apologized for not having sent me the money. Mrs. I. met me with a long face, and said, dolefully, "I think you must take my name off your list. I just can't raise the money. The times are hard, and the children have been sick. You may drop my name."

I tried to talk her into letting her name remain, but no, take it off she must and did. I left her one of Mrs. Rider Meyer's "Do Without" leaflets, but she looked at it suspiciously, as if she thought I was trying to get her to pledge herself to something against her will.

The day had its streaks of sunshine, after all.

By this time it was getting on towards evening, but I wanted to finish, as there were only a few names left. One of my shoes had burst at the side, but I hoped it wouldn't look too unseemly before I could get home.

At the very next house I met with so much encouragement, I'll tell you outright who the person was. It was old Auntie Runnels on the hill.

The minute she saw me, she said, "Mrs. Higgins, of all people! I'm so glad to see you, dear. Come right in and rest and take a glass of lemonade, for you do look about tired out. I must say, I've missed the meeting, this spring just dreadfully. The rheumatism has been so bad in my feet that I couldn't get on my shoes most of the time, and have to wear these old slippers. Do you

know I believe the Lord can always bring good out of things, and here's an instance of it. I haven't had to buy a pair of new shoes, because what was the use? I could not wear 'em! So I laid aside fifty cents out of money I'd been saving to buy some new boots, and here 'tis, enough to pay my dues for the next six months."

I felt quite cheered and went on my way uplifted by Auntie Runnell's spirit to Mrs. Taylor's. I found her sad and disheartened. Poor Nettie is failing fast, you know, and was lying on the couch at the west window, pale and drooping like a fading lily. After a little I ventured to ask Mrs. Taylor for the dues. Poor woman! She burst into tears, and said, "O, Mrs. Higgins, do not ask me! Every cent I can possibly spare from housekeeping and doctor's bills goes to getting little comforts for my poor child. I'll not have her with me long."

Nettie heard us from the inner room, and she called out, in a thread of a voice, "Mamma, Mrs. Higgins, will you please come here?" We went to the couch, where the setting sun shone on the face of the sick child. Holding out her little hand, so thin and almost transparent, she said gently:—

"Mamma, I have been a great trouble and expense to you. You have worried over your poor Nettie very much. O yes, mamma, I know it! I haven't been blind all these long months. I have seen the lines of care on your dear face, and have heard you sigh when you thought I was asleep, and I knew it was all for love of me! You are sorry to have me leave you, dear mamma, and yet you are wearing yourself out trying to make me comfortable. But"—and she wiped away a tear, and her lip quivered "if you love me, and I know you do, grant me one favor. Will you?"

"If I can, my darling," said the poor mother, her voice choked with sobs.

Nettie raised herself with an effort, and turning her face in such a way that the sunlight fell full upon it, giving an expression of heavenly beauty, she continued, "Mamma, I want to do some good in the world before I go, and you must help me. Instead of spending so much money in getting me luxuries I do not need, I want you to set aside that much for missions. You spoke of getting me a birthday treat next week. Now, instead of doing that, you will please me a great deal more if you will use that money to pay your dues. And more than this, mamma. Every year, when your dear Nettie's birthday comes around, and she is celebrating it in heaven, I want you to set aside a certain sum for missionary work. Then it may be that some poor ignorant girl in far-off lands will learn of Jesus and his love through this remembrance of Nettie's mother. On my next birthday—not this one, for it is so near that I think I shall spend this one with you—but next year, instead of grieving and saying, 'My poor Nettie would have been seventeen today. If she were only here!' I want you to rejoice, mamma dear, and to think, 'I have a precious daughter, who is waiting in heaven for me, and what I would have expended on a little gift for her today, I give gladly to help some young girl in heathen lands to find Christ.' Will you do this, my mother?"

She sank back almost exhausted, but waited anxiously for her mother to speak. For answer, Mrs. Taylor went to a drawer and brought out some money, which she slipped into my hand without a word. As I went out, I looked back and saw the sick girl lying on her pillow, deathly pale, but with a smile of content on her face, waving a good-bye with her little white hand.

At the next place I hesitated wondering whether to go in or not. Old Mrs. Felter has seemed to be losing her inter-

est in us, and I could only think of Nettie Taylor, and I wanted to slip away home, but while I paused at the gate, I heard Mr. Felter's pleasant voice calling me, and he and his wife came out together, hand-in-hand, from under the archway of roses.

"Mrs. Higgins," he said, "my wife saw you coming, and told me she expected you wanted her missionary dues," and he handed me—not a quarter of a dollar, but a bright gold eagle, the sight of which nearly took away my breath. Then he passed his arm around her waist and, looking fondly into her eyes, he went on:

"Mary and I have lived together for fifty years. Yes, this day we celebrate as our fiftieth anniversary, and we love one another more, much more than we did the day we were married. Our life together has been a beautiful one. We have shared one another's joys and griefs, and have found living together a very happy experience. We want to do much good the little while we remain on earth, and we give this little sum as the earnest of what we mean to do in future. Is this not so, Mary?"

She looked up at him through tears, and slipping her hand into his, said softly, "'I have been young, and now am old,' and am ashamed I have done so little for my Lord, but from this time on I mean to work, remembering how soon the night cometh."

As I passed out through the gate, I saw a beautiful picture. That aged couple stood under the archway, still hand-in-hand, she, little creature that she is, looking up trustingly into his face, he, tall and erect in spite of his seventy years, smiling down into her tear-dimmed eyes.

The next morning, Benny Ream came running over to my house, with a purse in his hand and a note from his father, which said, "Dear Mrs. Higgins, our

home is gladdened by the coming of a little daughter, whom we mean to dedicate to the Lord. As a thank-offering to Him for his great mercies, we send five dollars for missions, wishing it were much more. God bless it as it goes

on its way!"

This is all, sisters. I thank you for listening so patiently to my long story, and now if you wish me to be your treasurer for another year I am glad to accept the office.—*Heathen Woman's Friend.*

TIDINGS FROM OUR FOREIGN FIELD—EGYPT.

MRS. CHAUNCEY MURCH.

Paper read at W. G. M. S., Princeton, Ind.



NOT long after our Saviour had entered upon his work of his public ministry, he made a visit to his old home at Nazareth. He had returned in the power of the Spirit into Galilee. His fame went out into all the region round about.

"And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.

"And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written.

"The Spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound.

"To preach the acceptable year of the Lord."

Having returned the book, he sat down and in the words, "This day is this scripture fulfilled in your ears," he declared that he had been sent to earth to take up and accomplish this wonderful mission and ministry of mercy and of love to those in deepest need.

These words had a meaning, spiritual in its character, far too deep ever to be

fathomed by our highest ideas of the alleviation of earth's bitterest woes; yet in the light of the history of our Saviour's active work—the work in which he from that time so busily engaged—did he not in addition to the spiritual blessings he dispensed work out a literal fulfillment of Isaiah's wonderful prophecy in his kind and loving ministries on behalf of those who through persecution, sorrow or disease had been brought so thoroughly into a condition where they needed the aid Jesus could give?

Our Saviour's spirit has been bequeathed to and has characterized his followers in every age. Not only does christianity place before us the hope of a blessed immortality, but it secures to us, even in this present life, joys and blessings without which our lives would be full of superstitions, persecutions and sorrows.

In giving the gospel to the needy our work is of a two-fold character. Christianity is preached, and the story of the once crucified but now risen and highly exalted Saviour thus made known, and then followed by the influences of the Holy Spirit applying the truth thus proclaimed, results in the conversion of those thus brought under the influence of the gospel. The acceptance of the gospel brings with it the many and benign influences that secure varied and

precious blessings that are inherent in the spirit of christianity, and that are always secured both to individual believers and to organized communities by it. Then again christianity is not only preached but its precepts are practiced. Jesus loved us and gave his life for us, and in appreciation of that love we are prompted to good deeds, the loving ministries of Christian sympathy to those towards whom it is in our power to do good.

That might makes right, secures privileges, oppresses the weak, always has been and still is the principle that prevails in all heathen and Mohammedan countries. The result is that in such lands the trials and burdens of life have always borne heavily upon the female sex. Oppressed, ignored as a member of the social fabric, uneducated, enslaved, she has had forced into her hands as her heritage at birth—and these things coming too with all the accumulated intensity of power that accompanies continued practice through long generations—the worst that slavery, seclusion, a broken spirit, ignorance and superstition can do for a member of the human race.

Hence it is that in all such lands we find woman so deeply in need of such work as our Saviour did when he preached the gospel to the poor, healed the broken-hearted, preached deliverance to the captives, gave sight to the blind, and set at liberty those that were bound.

We are often impressed with the fact that the grosser the ignorance the more degraded the superstition, and the more positive and determined the bigotry and fanaticism. And so it is that these base characteristics are manifested in a more determined manner by the women than by the men. Still the influence of true religion can subdue the basest passions of the human heart. The universal desire for something in advance of and better than present possessions cannot fail

to produce its effect. The blessings christianity offers can secure consideration.

In Egypt the people all live in villages, and this circumstance favors the plan of having nightly or rather evening meetings for religious instruction, for praise and prayer. A company of men can be brought together night after night the entire year; but both family cares and social customs interfere with women having any participation and advantage from these meetings. Thus men make progress in Christian life and knowledge while women are left at a disadvantage. It sometimes seems a question of importance whether a man's duty toward his family would not be more fully and faithfully performed did he spend some of his evenings with his family in imparting to them religious instruction, instead of spending all his evenings at meetings where he alone receives instruction and blessing.

As the methods that are successful in reaching the men are not available in the case of the women, other methods must be resorted to in order to secure to them the blessings the gospel offers.

One of the chief methods for accomplishing this work is through visitation by a female missionary from house to house, to read with, pray with and instruct the women of each household. Here they must be called aside from their ordinary household duties to engage for a time in Bible study. Many of them are taught to read after they have come to years of maturity. It is a very interesting experience to see women of middle age anxious to learn to read, simply that they may be able to engage in a personal study of the Word of God.

A great deal can be done to lighten the burdens they have to bear, and thus they are the better fitted for the cultivation of the Christian graces. A kind word, a word of sympathy, does much

A little assistance in caring for, or a simple remedy administered to, a little child does a great deal to draw the mother towards the truths her benefactor teaches her, the truths her teacher endeavors to practice in her own life and to illustrate in her work.

How great their need of medical aid! Becoming mothers under circumstances and conditions that degrade them to the level of the lower animals, they continue in their duties of bringing up a family without even having within their reach the simplest remedies for the most common ailments that are incident to childhood; and even were the remedies available they have not the knowledge necessary to their application.

Not only have we been called out in the night to administer remedies in cases of croup, but in one case I have in mind the father brought his child to us in the night when the little one was suffering with this dread disease. Through the use of simple remedies we were able in all these cases to effect a cure. Sad to say the little child who was brought to us in the night has died since we left Luxor, and I have good reason to believe that this disease was the cause of its death. The parents could do nothing for their child when the remedies were not within their reach.

It was repeatedly the case that little children of families who were well known to me would sicken and die in a single night, and from what I could learn afterwards of such cases these deaths must have in some instances been caused by

croup, though their parents would be entirely ignorant both as to the nature of the disease, and also as to the use of such remedies as might have proved helpful.

A missionary in Upper Egypt often wishes that he was a physician; the needs of the people are so great and their means for helping themselves so limited. If they undertake to do anything in case of sickness they are most likely to do something detrimental instead of beneficial. What a field for Christian effort! The needs were no greater in the time of Christ, and yet he "went about . . . teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Should not Christ's followers, as long as the field of opportunity is so extensive, rejoice in the privilege of imitating his example in doing good?

Some of the dearest of our native friends have died after two or three months of lingering illness when the use of simple remedies in the early stages of the disease might have precluded a fatal result.

Every branch of mission work can now be prosecuted to the full extent of the men and the means furnished for the work. Wide doors are open. Eager hands are being stretched forth for both physical and spiritual blessing. Opportunities crowd upon us; shall we not be faithful in the discharge of the responsibilities they bring with them? Freely we have received, shall we not freely give?

PRAYER.

FLORENCE E. HOMER.

'Tis not the prayer that leaves the lips
In vast assemblage voiced and heard,
Or whispered low in closet dim,
Flies swiftest to the Christian's Lord;

But 'tis the silent upward reach
For help in dark temptation's hour,
Compels the instant hand of God,
And grasps at once his promised power.

Missionary Correspondence.

LETTER FROM INDIA.

DEAR FRIENDS:



As you are aware it has fallen to my lot to pick up the broken threads of Miss McCahon's work in the Girls' Boarding School at Sialkot. As her work was carried on very systematically I had not to take hold of a tangled mass, but with a little help from her at first, and by God's sustaining grace, we have been able to keep the domestic department moving along the same lines. The work was too heavy for me until Mrs. Haqq, a native minister's wife, came to my help. Miss Embleton has charge of the educational department, which is carried on in the John Dean Memorial chapel, just outside of the building where the girls live. As she had had several month's experience in her work before, it has gone on in the usual manner in its well-oiled grooves.

Five days in the week, from 7 a. m. to 12:30 p. m., the chapel is a busy bee-hive, with an interval for breakfast of 25 minutes only. Inside the yard, as the square enclosure where the girls live is called, there are sounds of life from an early hour. The girls are divided into four divisions, with a leader in each, and each girl has her work assigned her in one of these divisions. By turns of a week's duration, one set does the cooking; another the grinding of ten or more pounds of wheat daily, and draws up the water by windlass; the third has sweeping and bed-making in the bed-rooms and verandahs; the fourth set sweep up the yard, and wash the colored clothes. The cooks must be up by 3 a. m. to kindle their fire, knead their dough for flat cakes, called chipaties, and to cook their dall (a dried pea) and rice. The rest rise

an hour or two later. Mrs. Haqq is busy from 5 a. m. seeing that all are doing their work rightly, ordering supplies or taking in the flour ground by two women outside, and giving grain for the next grist (everything has to be weighed), besides answering numerous bell-calls from the outside.

The girls assemble for prayers at 6 a. m., after which they get a chipatie with a little stewed *dall* on it, to check their appetites until 11:15 a. m., when they get a full breakfast of the same material. At 7 a. m. they are in the school-room for roll-call and prayers. Six classes are retained for teaching, and the rest go to the sewing-room, which is on the verandah in the yard, and most of them are set to sewing, in which we are assisted by an ex-pupil, Hukko. After 50 minutes they are dismissed and others come to take their places, and so on for four periods.

At 11:15 a. m., we all breakfast, after which the teaching goes on for an hour; then the girls retire to their dormitories for a rest and nap until 2 p. m., when the bell rings for the girls to assemble in the study room and prepare their lessons for the next day. This is superintended by the Christian teacher, Kareem Bebee. After two hours they are dismissed, and Hukko collects them for an hour, or an hour and a half, to mend their clothes, which persist in getting worn and torn. After this she sees to another important duty of combing their hair and cleaning their heads. By 6:30 or 7 p. m. dinner is announced, and they are called to seat themselves on canvass mats, spread around a hollow square on one side of the yard, in good weather; in rainy, in the verandah. In the center is a basket tray heaped with chipaties and the big

pot of well prepared vegetables, or dall. Each girl is given two or more chipaties and a big spoonful of the seasoned vegetables in a brass dish, and a brass cup of water. When all have been served they rise and one of their number asks a blessing on their food. Then they sit down and eat it. When all have finished they rise again and give thanks before dispersing. After dinner, evening prayers, washing of the brass cups and platters, and carrying their beds out into the varandah or yard, and unrolling their bundle of bedding for the night's rest. But they still have an hour or two's chat play or singing before retiring.

So is this not a veritable work-shop? For five days in the week the above is the programme, but it is varied somewhat on prayer-meeting, Christian Endeavor, and L. M. S. evenings, which come on three evenings of the week. On Friday afternoon they bathe and wash their heads, and change their clothes. On Saturday morning their colored clothes are washed, and there is some special cleaning in preparation for the Sabbath. The study of their Sabbath-school lesson takes the place of their lesson preparation, and after their mending they are allowed to play with their rag-dolls, thread beads, knit, play, swing, or dig in their little gardens. On Sabbath they are ready for church at 7 a. m., and after a half hour's walk, they are seated and listening to, or singing, the Psalms, to be followed by prayer, the reading of the word, and a simple sermon of an hour's duration by Rev. Shahbaz.

At half past three they have Sabbath-school in their own chapel, and the rest of their spare time is occupied in reading and learning verses from the Bible, or

singing the songs of Zion in their own tongue. The catechisms are taught them in the day school. Last Sabbath was too rainy for them to go to church, and they were much disappointed. On our return from church we were pleased to find that Kareem Bebee and Hukko had seated them and were giving them Bible instructions, holding a sort of prayer-meeting. They enjoy getting out in the evening for walks—but it is no small task to keep 72 lively girls in their proper bounds on a public road here. Last Monday eve they considered it a great treat to have the Misses Embleton and Martin take them walking on an embankment thrown up near us to keep the small river Aik from overflowing our compounds. The Aik was then very high, spread out a half mile from its bed. Notwithstanding that we keep these girls very busy, they find time to play many tricks. The cooks delight in cooking some little dainty dish for themselves; others tease their sisters by hiding their clothes, books, knitting or keys, and occasionally there is some petty thieving done, and we are often perplexed to know how to manage them.

From what I have heard of like girls' schools at home, I have no doubt, after a few generations of civilization, our Indian girls will compare very well with those of the Occident in outwitting their teachers and principal. We have had a number of sick among them, usually with fever, four and five down at a time. We have dosed them well with bitter tonics, and for a few weeks they have been quite well. But my letter is already too long, so I will say farewell.

Very sincerely,

SIALKOT, July 21. C. E. WILSON.

It is cheering to know that the British Government has declared against the introduction of opium into Burmah.

Love, husband, home, a blessed trio of words, are without meaning to forty millions of women in India.

LETTER FROM EGYPT.

AMERICAN MISSION, RAMLE, }
 July 4, 1894.. }

DEAR EDITORS OF MAGAZINE:

'The finger of Time writes and having writ, moves on,
 Nor all your poetry or wit can lure it back to cancel half a line,
 Nor all your tears wash out a word of it.'

So says the poet, and so it seemed to me when the sentence came telling me that it was my time to write to the Magazine. My plea that it was but six months since I had left the home land was of no avail. The time had come for my letter, and hence the letter must be written.

The question has come several times this month, How did you celebrate the Fourth? or, Do missionaries have any time for display of patriotism? Do not for one moment imagine that because we are separated by the wide rolling seas from the "land of the free and the home of the brave" that the fire of American independence can be entirely quenched. But while love of country is everywhere attested in the home land amid the boom of cannon, the sputter of firecrackers, the blowing of horns, beating of drums and waving of the starry banner in the breezes, when for the time all pessimistic wails are hushed and eloquent speakers are pronouncing eulogies upon republican government established upon democratic principles,—we, here in the mission field, content ourselves with something much quieter and calmer, and perhaps have only enough of a celebration to make us think how far we are from western civilization, and to give us all a strange feeling that something is pulling our heart strings toward America.

But I am not telling you what we did. Of course, in the early part of the day lessons and work had to go on as usual. This is far too busy a life to spend a whole day even in celebrating our na-

tional independence. Hence the hum of industry was kept up until about five o'clock p. m., when the small flag of the stars and stripes was run up in the court, and all the missionaries sat down at little tables under the trees and enjoyed the refreshments which the ladies had prepared. Then all joined in singing, "Star Spangled Banner;" "The Red, White and Blue," and "America," and although some of the voices trembled strangely, and there was a suspicious moisture about the eyes, yet I think all enjoyed the singing.

Since beginning this letter the Woman's Presbyterial Society of Egypt has had its annual meeting, and a most delightful union of heads, hands and hearts it has been. I am sure that a full account of the meeting will be sent to the Magazine, but I cannot refrain from mentioning one resolution passed during the meeting. After an interesting discussion upon the best methods to gain an entrance to Mohammedan houses, it was decided that the surest way to break down the mighty barrier which separates the Moslem world from the Christian is to give it a fierce cannonading by prayer. Accordingly we agreed that every evening at 9 o'clock we would all engage in earnest prayer for the conversion of the Mohammedans, and it was also decided that we appeal to all our friends to join us every evening at this hour and supplicate the heavenly throne in behalf of these poor people who know nothing of the saving power of our Redeemer's blood, and that those of us who are trying to work here in the heart of Islamism may be taught how we can best gain an entrance to the hearts of these deluded ones. May I not earnestly appeal to every reader to join the circle of prayer at 9 o'clock every evening, and since all the doors which lead inward to the secret

place of the Most High are doors outward—out of self into the clear, free light—may we not soon hope to hail that glorious time when Christ shall be acknowledged King of Kings, and when this land shall be flooded by our Saviour's love, and more joy brought to it than can possibly be found blessing in the overflow of the fruitful Nile.

It is now over two months since, according to the old Egyptian legend, the angel of plenty came down on his mission of kindness, and in the stillness of midnight dropped into the wonderful old river the powerful crumb of yeast which

caused its waters at once to begin to rise, and now they are rapidly spreading over the valley, bringing, both figuratively and literally, floods of blessing. But while the annual rise of the Nile has something of the miraculous in it, yet it is not more wonderful than to see the rise and expansion of one poor soul from its little, narrow, darkened channel into the broad sea and bright sunlight of Christ's love. May many this year be brought into this blessed light, is the prayer of yours ever, in His service.

CARRIE M. BUCHANAN.

LETTER FROM INDIA.

CAMP PAILGAM, CASHMERE. }
July 13, 1894. }

DEAR FRIENDS :

We are so far away from the work in the Panjab, and it is now nearly two weeks since we had any word from the missionaries there, I fear this letter will not contain much information about "our work" in India. We are about sixty miles from the post-office, and we receive our letters about once a week usually, but it has been longer this time.

Perhaps you will be interested in some word from the "Happy valley." To us it is attractive because it is so much like the green fields and woody dells of our own land. At this season of the year the valley itself is very unhealthy on account of the floods; so most of the visitors do as we have done, i. e., take tents and camp on some mountain. Below our camp there rushes a good-sized mountain river with plenty of fish. High pine clad mountains rise on every side, and snow covered peaks are not far away. A little village of log houses is at one side. They are usually three stories high, the first floor being divided between the cattle and common house-

hold utensils; the second contains the living rooms, while the third or attic, is a store-room, judging from what we see as we pass. The walls of the attic are usually not much more than pillars supporting the roof, but the houses remind one of the old log cabins we used to see in the country at home. The people are extremely filthy. "The dirtiest people on earth," is often said of them. It is actually a disgrace for their women to wear clean, white clothes. As to their morals, they are no better than their cleanliness. We thought the common Panjabi was bad, but the Cashmiri is worse. The C. M. S. missionary told us that at the time of the flood, when people were drowning, the men standing on the shores made no effort to save them. When he tried to get them to try to save those sinking, they only replied, "Give us 25 rupees and we will. What are these people to us?" When a fire breaks out they will give no help in extinguishing it unless their own house is in danger. Extreme, unreasoning selfishness is the key to their character.

The missionaries here find it very discouraging work. Though they have

been here many years, and have nearly a dozen missionaries (men and women), only about 25 of these people have come out as followers of Christ. Perhaps the extreme meanness of their character can be traced to the way in which they have been treated by their rulers, who at one time took three-fourths of their produce as tax, and even now they have to give the half. Besides that their work for the government was not paid for and no inducement given them to be "men."

You may be interested in knowing the prices of some of our food here in the mountains. Milk is a penny a quart; butter six cents, and mutton four cents a pound. Apples, plums, apricots, and pears grow wild. When taken in charge by a white man they yield large crops and command extravagant prices as they

now ship them to all parts of India.

Before our camp door lies a road over which hundreds of pilgrims go up to a cave in a mountain, several thousand feet above this. At a certain time in August they collect before the mouth of the cave, and after certain ceremonies if pigeons or doves fly out the wish of the pilgrim will be granted. These doves are supposed to be incarnations of their deity, and their appearance the indication that their God is willing to grant their desire.

The last word we had from our friends in the Panjab was that all were well and rejoicing because rain had come to cool the air a little. They had a change from roasting to steaming.

Yours in His name,

P. CUMMINGS.

FOREIGN NEWS BUDGET.

MAY B. REID.

We are sorry that the usual news items from India have failed to reach us this month, but feel sure they are on the way somewhere. The missionaries have been absent from their stations more or less during the months of July and August, and the mails are somewhat uncertain among the mountains where they are sojourning. Rumor has waited to us that the families of Dr. Jas. Barr, Rev. T. F. Cummings and Miss McCahon, who sought rest and quiet in Cashmere hills, have all been benefitted in health.

The readers of the MAGAZINE will be pleased with the account of the work in Tanta, Egypt, furnished by Mrs. Grace Henderson Giffen, which shows the unfavorable effect of beginning work in a place and being compelled for lack of workers to give it up. Mrs. Giffen writes:

It is yet the day of small things in Tanta and the surrounding district. Work was begun here sev-

eral years ago, and at one time we had a prosperous school, but partly for lack of workers, the work here was allowed to fall off and the school was closed. However the station was never entirely given up. A bible store was still kept, and also a house in which to hold meetings, the meetings being conducted by the man who was in charge of the bookstore. He was not a regularly appointed evangelist, but what is called in mission parlance an irregular worker. He knew his Bible well, but lacked some other gifts which are necessary to a successful worker. The Cairo missionaries visited Tanta as often as they could find or make time, but with the large work that they have it could not be oftener than four or five times a year.

Tanta is a large city, the third in size in Egypt; but it has the unenviable reputation of occupying the first place in point of wickedness. Two years ago the Association thought it wise to station a missionary in this place. Accordingly Mr. Giffen was sent here on our return from America.

I wish I could report a great growth in the work since then, but truth compels me to say that it has been very discouraging. After our school was given up the Jesuits came in and opened schools for boys and girls. The Greeks also have a school for girls, and the Copts have a large school for boys, and there is also a large government school for boys. These have all come into existence since our evangelical school was closed, and naturally these schools make our school work difficult now.

The Copts, Catholics, Greeks and Jesuits all have church buildings which make a good show (and here in the Delta show counts for much more than it does in the upper country), while we have had the greatest difficulty to get even an *unsuitable* house for rent. Suitable houses are of course hard to find because houses are not built for churches,

and here where the men and women can not sit together, one large room is not sufficient. There must be another good-sized room opening into the large room in such a way that the women who are sitting in the smaller room may hear the sermon.

The house we now occupy is in itself quite as good as we can hope to get, but it is in a most unpleasant street. I mean unpleasant in the sense of having objectional neighbors. Every Sabbath, during the time of service, these people manage to get into a quarrel, and we in the meeting get full benefit of the swearing and vile language. There is a small open place directly before our door, and they choose this place as the best battle field. Now perhaps you wonder why some one does not go out and quiet them. I went out one day thinking that as the fighters were women I might get them to stop. But, alas! I only succeeded in drawing the reviling on to myself. European civilization too with its drink-shops and dice-tables has much to do in hindering the work.

These are some of the discouraging things, but this cloud has its silver lining too. We have schools started for both boys and girls. The boys' school was opened in November and the girls' school in December. These schools are small, but they do exist, and the teachers and all interested have done faithful work, and the pupils have made good progress, and when reopened Aug., 1, after a month's vacation, they show more encouraging features than at any time before.

The unpleasant situation of the meeting place has had its advantage too, for it has caused the people to make a strong effort to raise money for the purchase of a place. There are, however, many difficulties in the way of buying property here. Two thirds of all the property in Tanta is held as an endowment by the Mosque of Syad el Bedawy. Such property can not be sold and a legal deed given. But within the past year a portion of this land has been laid out in town lots, and measures taken by which legal deeds can be given for these. The wish is to get one of these lots, but the congregation is small, only eleven male members, and these are all poor in this world's goods. However, an arrangement has been made by which one of these lots can be purchased, we hope. The brethren are trying to raise \$500 among themselves and their friends toward the building of a house. All above this sum that is spent in erecting the building we must hope to get through the Presbytery and the Association, for our people here are not able to raise more than the \$500. But true churches are not built of brick and mortar alone, but of living men and women. Of these we have not many, but the few have shown a Christian spirit, and I am sure have made growth in the life of faith in the past year. Pray that this growth may continue, and that many more may be added to our number.

Miss Harvey writes from Cairo:

The examination of the girls' school in the Boolac quarter of Cairo took place July 27. The girls acquitted themselves well, evidencing faithfulness on the part of teachers and diligence on the part of the pupils. Classes were examined in geography and arithmetic, which called forth exclamations of surprise from the men in the audience. There were Bible classes showing that religion was a prominent feature in the school. There were dialogues and recitations in which Arabic poetry was repeated by the page, or as one said, "by the yard." There are over one hundred girls in the school, and all except a few of the very small ones appeared in some of the performances. Heretofore the girls have dressed for such occasions as they or their parents wished, and we had all the colors of the rainbow and a few beside, and sometimes nearly all on one person. This year they all wore white dresses made of a material costing ten cents a yard, plainly made, very few of them having even a frill on the bottom of the skirt.

Each one had a little bow of pink ribbon at the throat and one on each shoulder, and some wore a waist-band of the same. Many of the girls are Moslems, and at close of the exercises a Moslem Shiekh, who had seemed much interested, rose and spoke in great praise of the efforts being made by the "Americans" for the education of girls.

Miss Thompson is in charge of this school, and we cannot but hope that much good will result from the labor spent and the prayers offered for the salvation of these girls and the families represented by them.

India part of the Budget received in time for insertion.

PASRUR, SIALKOT DIST., Wednesday July 11, '94.

DEAR MRS. REID—In giving some item of news from Pasrur station, perhaps it would be as well to give a little information about Pasrur itself, as it is a somewhat out-of-the-way station, or, as we say here, it is one of the jungle stations, and not as well known as some of the other stations in the mission field.

Pasrur (pronounced Pusroor) City is about 20 miles from, and nearly south of, Sialkot; and the same distance from the railway. It is a walled city with twelve gates. Its streets are so narrow that we cannot drive through them. It contains 10,000 inhabitants, the majority of them being Hindus, and not Mohammedans, as is often the case in the cities of the Punjab. Miss Parks and our family are the only white people living here. The mission residence, a comfortable one-story brick building, is about a quarter of a mile from the city, which is quite near enough.

It is only a few years since any of our missionaries have lived here, and as there is a large number of Christians in the villages to look after, there has not been much work done in the city. Miss Parks and I have made some visits in the zenanas in the Mohammedan quarters of the city, and have usually been welcomed; but yesterday while Miss Parks was visiting in the Hindu part, she did not meet with a very cordial reception. Some seemed afraid to have her enter their houses and made some excuse to keep her from doing so. And some told her that if that was the Bible she had in her hand she could go, as they did not want to hear it.

We are glad to know that the Psalms of the Bible are being used in mission work by other missions beside our own. During the last week, we have had an application for a number of copies of the Punjab Psalms in the native metres, from a minister of the Church of England mission.

Our summer school for Christian Workers was held during the month of June. It was conducted something like a normal school, and while the workers were receiving more Bible knowledge themselves, they were at the same time learning how to teach others. We all enjoyed the school, and hope it has been the means of doing good.

We haven't had many days during the last three weeks without rain or clouds. The summer rains, like last year, began early, viz., about the middle of June.

Yours sincerely,

B. G. LYTLE.

Miss Ella M. Gordon writes from Dharmasala, July 17, as follows:

We two new missionaries, Miss Lawrence and myself, are spending our first summer at the hill station, Dharmasala, and are busily engaged every day studying the language.

Notwithstanding the rains, there is usually a little while every day when we can get out doors. Forty inches of rain fell here during the month of June. The average rain fall for the last ten years has been ten inches.

The scenery among these grand old Himalayas is indeed beautiful and sublime beyond description. Such beautiful sunsets we have here! The clouds, painted in various brilliant colors; the tops of the rugged peaks crowned with golden light, contrasting with the lower dark wooded hills, with here and there a little stream, like a silver thread, winding down the mountain side,—all form a grand picture. Below us the clouds pile up like great rolls of cotton; away beyond stretch the plains like a vast ocean. We can see Bias and Ravi, two of the five rivers of the Punjab.

How great and marvelous are the works of God!

The following is from Miss Martin:

Were I going to give the most recent news from Sialkot, I should say it consisted mostly of rain. But that news would be stale before it reached you, for the rains will be over by that time. This much I will say, that walking about in the mud is no more pleasant in India than it is in America. Not so pleasant, for you can usually have clean mud to walk through, while the mud we have to walk through in the narrow alleys of the city is not exactly what you would call clean.

When one realizes how little the Mohammedan religion offers to any one seeking salvation, one wonders that its votaries are so firm in their own belief. I was particularly struck with that to-day in one of the houses. The woman is an unusually intelligent Mohammedan, and both she and another woman with her were very decided in their belief. Yet as we showed that their sole dependence was on good works and prayers, and that by their own confession a slight omission from their prayer at one time meant a severe punishment in hell, and that also by their own confession they had been many times "debtors to the law," they acknowledged that there was no hope for them. As they spoke of their deep sinfulness we were rejoiced to be able to tell them that we not only hoped for, but had full certainty of salvation, and that not because of any merit of our own, for we were just as great sinners as they, but through faith in Christ who was all, and had done all for us. The tears stood in this poor woman's eyes as she said she really did want to be saved and obtain forgiveness. It seems to me I could realize more fully than ever before the emptiness and barrenness of the Mohammedan religion and the fulness and richness and perfect completeness of the Christian religion.

Young People's Department.

FIRST FOREIGN MISSIONARIES.—PART II.

T. J. GILLESPIE.

Review last lesson—the progress in carrying out the Saviour's command to bear witness to him (1) in Jerusalem; (2) in Samaria; (3) unto uttermost part of the earth. The mission church of Antioch becomes the great missionary church, sending out the first regularly commissioned missionaries into the foreign field.

Have the members of the society recall the names of the missionaries, the places visited, the results, and the return to place of starting.

After a visit to Jerusalem to attend the first great church council, when matters of great importance to the church regarding the Gentile converts were settled, Paul and Barnabas return to Antioch, whence they start on another missionary tour, this time going in different directions; Barnabas to Cyprus taking Mark with him, and Paul to visit the churches of Asia Minor planted on the previous journey. Hence we have to do mainly with Paul, the great pioneer missionary to the Gentiles. Recall some points re-

garding his early life and conversion. We are now ready for

PAUL'S 2ND MISSIONARY JOURNEY.

Trace route on map through Syria and Cilicia to Derbe and Lystra, Phrygia and Galatia; to Ancient Troy, whence directed by a vision he and his companions leave Asia and became the pioneer missionaries to Europe; to Philippi, Thessalonica, Berea, Athens, Corinth, where for 18 months he preaches the gospel, supporting himself at his trade of tent making; thence, via Cenchrea, to Ephesus, Cesarea and Jerusalem and back to Antioch, where he remains a short time and then starts on his

3rd MISSIONARY JOURNEY.

Again visiting the region of Galatia and Phrygia he comes to Ephesus, the principal city of proconsular Asia, and indeed of Asia Minor, where he remains for nearly three years (Acts 19:8, 10; 20:31) and preaches the gospel with great success. From thence he again visited

the churches of Macedonia and Achaia (Philippi, Thessalonica, Corinth &c.) and back again by same route to Troy, sailing past Ephesus, stopping at Miletus and, via Tyre and Cesarea, to Jerusalem, where he is arrested and imprisoned and sent to Cesarea to Felix, the governor, for a hearing. Note his long imprisonment, the new governor Festus, his proposition to Paul to go to Jerusalem for trial, Paul's appeal to Rome and the journey thither, the route and incidents of the trip, shipwrecked on the island of Malta; thence to Rome where he remains a prisoner two years. During this time he does not remain idle, but, though constantly under guard, is allowed to live in his own hired house, where he preaches to the Jews and others who came to hear him (Acts 28:31). After two years he is brought before the emperor (Nero) for trial and was acquitted and set free, and doubtless fulfilled the purpose he had expressed in his letters (See Phil. 2:24, Philemon 22) of revisiting the churches of Macedonia and Asia Minor. He probably afterwards visited Spain, as he long before purposed (Rom. 15:24); then back to Ephesus, Crete, Corinth, &c. (1 Tim. 1:3, Titus 1:5, 2 Tim. 4:20). He is again arrested, sent to Rome, brought again before the bloody Nero, where he boldly proclaims the gospel of the Lord Jesus (2 Tim. 4:17); is remanded to prison, whence he writes his

second letter to Timothy and is shortly after again brought before the emperor and condemned to die by the hand of the executioner. Early in the summer of A. D. 68 he is led out of the city gate a little distance on the Ostian road, where his head is severed from his body, and he "departs to be with Christ" as he had long before desired, and to receive the "crown of glory" which the Lord had laid up for him.

Place the following on the blackboard:

PAUL
THE MODEL
MISSIONARY.

Born.—Tarsus.

Converted.—Damascus.

Died.—Rome, A. D. 68.

Motto { To live is Christ.
 { To die is gain.

"Faithful unto death."

Have the society read in concert, or listen attentively while some one reads, Paul's description of his labors and sufferings given years before his death in 2 Cor. 11:22, 28; also his farewell words in 2 Tim. 4:6, 8.

NOTE.—Use the map freely. For more advanced societies have some of the members prepare short papers on special subjects, e. g.,

The Writings of Paul

The Influence of Paul's Life on the World

Paul and Nero

What we Owe to Paul, the Missionary.

Other topics will doubtless suggest themselves to you which may be more suitable for your purpose than any of these.

METHODS IN MISSION BAND WORK.

Paper read at the W. G. M. S., Princeton, Ind., May, 1894.

The church has been slow to enter fully on Jesus' commission, "Feed my Lambs." The Sabbath-school was for many years supposed to be supplying the food the lambs of the flock needed, but in God's own time and way this new work has come into the church, and we are going about much like blind persons, seeking some one to lead us. Now we

desire to do the very best service, to make amends, if possible, for past neglect among our children. In organizing a band, endeavor by all means to have the boys to join as well as girls, and more especially the sons who come from homes where there is supposed to be no family altar, where there is no church paper, no tithe box, and where the name

of Jesus is never spoken.

To secure this class of children in our congregations or neighborhood, two ladies should call *leisurely* on both parents. Next let every band secure by some means a member or members who have no church home, that from its first existence it may do missionary work.

Let the meetings be held on week days, for various reasons, but tell, teach the children that the devotional part of the meeting is as sacred as a Sabbath service in the church. Indeed many children know nothing of reverence, and a leader may change the demeanor of a whole congregation in this needed reform. Have the children feel that the meeting is theirs. Help them arrange to make money that will be their very own, and unfold to them the possibilities of one life—perhaps Joseph's life is more fruitful for this than that of any mere man. These meetings being held on week-days makes it a better time to teach and impress that we are expected to measure religion and business with the same rule—God's rule for both. A most beautiful verse to impress on young minds is Luke 16:10, or I. Cor. 4 and 2nd., in regard to *faithfulness*. Indeed every teacher should often bring up this subject, that the church may be reinforced in the next decade with a membership that may all feel fully responsible for doing their part, be it only to *sit* and *hear*. In this study punctuality can be taught.

A literary entertainment by the band is the thing to do to get the parents to see what you are doing; for many know no more of this great auxiliary in their midst than if it had not come, and come to stay. If possible have a social hour after the speeches and refreshments for all; as this only comes annually, it will find willing helpers. Two or three times in the year, a surprise treat may be given with none present but the Band; but the mothers should furnish the treat.

To do all these things there will need to be two devout leaders, that one may always be present. The pastor should have it among the other organizations in his prayers, and for this reason should sometimes attend its meetings.

JUNIOR SUGGESTIONS.

When we think that the laborers for Christ in the great harvest fields of the future will be the present children of the church, we should see the great importance of training both boys and girls in *giving* and *doing* as well as in a knowledge of the fields to be cultivated. If, while in the younger auxiliaries, they are trained to thorough, systematic giving, for love of Christ, the time will not be far distant when we shall see Christ exalted in our churches as the model, and, then questionable means of raising money will be relegated to those organizations that do not *profess* to "serve the Lord Christ."

Try to impress upon the children the importance, yea, the *necessity*, of prayer. Ask the children to state to you the people or things they desire mentioned in prayer; then after each one has told you, ask them to tell them to Jesus. In this way their prayers will be simple and natural, *not* stilted or overgrown.

Or, ask three little ones to lead in short prayers, suggesting objects for prayer—the absent members, a sick one, a blessing on the contribution of the day, the missionaries, or the heathen of this lesson—all the workers in mission lands &c. Ask them to pray at home every day that God will bless and strengthen the missionaries, and that he will put it into the hearts of Christian people to send their money and prayers to aid in the work of preaching Christ to those who have never heard his name. Our society, which for a long time used the Lord's prayer in closing their meeting, had the following one put upon the blackboard for two meetings, and are now using it,

repeating with bowed heads this "Closing Prayer:"

"We thank Thee, Lord, for all Thy love,
For blessings, mercies, from above.
Guide us each one as now we part,
And bless our work of hands and heart.
Help us grow stronger day by day,
And lead us gently in Thy way.
Bring us together here again,
In the name of Christ we ask.—Amen.

Give all something to do, if possible. Remember, increased work and responsibility increases the interest. To make them feel they are of some use, some real work must be given them. In this way *all* work with dimes, earning "talent money." Our society has found it helpful, and adding increased interest, for the leader to select alphabetically

four to be responsible for the literary part of the program at each meeting. Have, say, a song, an essay, a recitation and a select reading. A story might be substituted for a song. Require a penny at each meeting. Have them learn assigned texts, the names of the apostles, books of the Bible, &c. Drill on our church Boards. Teach of the various mission fields.

Be not discouraged. God *will be true* to His law of results from sown seed. Remember, the world, with all its dangerous leadings, *will* train them if you do not.

MAME BURNETT,

Sup't Mission Band of Olathe, Kansas.

Editorial Department.

Heroic is not too strong a term with which to characterize our workers among the Indians. A race with time honored prejudices and superstitions, their confidence must be won by Christlike self-sacrificing generosity; by kindly ministering to their physical as well as their spiritual needs. Dark as is the shading of the picture and isolated as the lives of our missionaries are among the Warm Springs, one writes, "Our experiences are not all discouraging." It is a sad mistake to suppose the Indian cannot be civilized. He possesses all the traits of humanity, and his children are as susceptible of education and christian influences as the children of white men.

General Grant believed that the Indians needed schools and teachers more than they needed soldiers, and the influence of churches was to be preferred to that of armies.

What part of this work among the Indians is dependent upon United Presbyterian women, and what are they doing to aid in bringing happiness and com-

fort to the Indians, especially the wretched women and children who ought to have such a strong claim upon our effort and sympathy? To these interrogations we answer: The *whole work* of our mission among the Warm Springs Indians depends wholly upon funds furnished through the treasury of the Women's Auxiliary Board (see annual report), with its hundreds of auxiliary societies. If the further question is pressed, Is all being done that should be done? A sorrowful negative is the reply. *Can we not, will we not*, join the company of those who *are* helping on this needy work?

Another says: "No clock, no almanac, no regular time for eating among the Indians, there is little appreciation of any sort of regular, systematic work, but among many discouragements there is much to be thankful for. To the general statement, 'much to hinder,' a bright bit is not wanting.

The popularity and usefulness of the monthly programs as prepared by Mrs. J. B. Carruthers, Xenia, O., for some

time past are favorably established, judging from the expressions of appreciation that come to us in a large correspondence from all parts of the church. An active president who is capable in every way of arranging programs for her own society, says, "I find them of untold benefit to me, and it is pleasant to think that many societies are joining simultaneously in the study of the same topic, and prayer is being made for the same object."

Now that the cooler days of autumn are suggestive of the coming winter, let us remember the Board of Ministerial Relief in our thoughts, prayers and giving. "For ye know the grace of our Lord Jesus Christ; who though he was rich yet for our sakes he became poor that we through his poverty might be made rich." Many have devoted themselves to the ministry of the gospel, who by the use of their talents in the financial world might have been rich in this world's goods; and while they lament not the absence of "uncertain riches," they should not on that account be made to feel that the church is unmindful and thoughtless, or less generous than this world. "Give and it shall be given you; full measure, pressed down and running over shall men give into your bosom."

Cupid, who has been so busy during the past year in our own country, has been cosmopolitan enough to take in Egypt and India, too; and starting in the early spring, and marching on in the summer, promises, if reports be true, to cut a double swath in the autumn.

Our correspondents are getting a little late in forwarding material to us, some which was greatly desired coming in just too late for this number. Dear friends, please remember that *all material*, excepting reports which must necessarily be delayed till the last minute, should be

in our hands not later than the *fifth* of the month, as delay causes unnecessary anxiety and loss of time.

At a recent meeting of Ohio bankers some one of the leading men stated that the country was coming out of the stagnation in which it had been lying. That is good news from one competent to speak on such a subject, and we think our Magazine, your Magazine, should be one of the very first things to feel the new, strong throbbing of the financial life-current, and to show it in an increased subscription list. It is a cause of great thankfulness that the funds of the church have scarcely fallen off at all in the serious depression through which our nation has been passing. Material for the Magazine has been coming in a way that causes heartfelt thankfulness on the part of the committee, and now that increased facilities for giving pictures of our own work have been added, we trust that subscriptions will come in more and more rapidly to second these efforts, and may the rich blessing of the King rest on us all.

The following noble words of Hon. William S. Linton, of Michigan, in a speech before congress on the Indian Appropriation Bill, June 7, 1894, merits our careful consideration: "Our public school system, the bulwark of this country, non-sectarian and non-partisan, and the embodiment of the best educational thought of this enlightened century, should be the boon of the nation's wards that compose the remnant of the unfortunate Indian race." This speech, which was sent by the Protestant Associated Press, asking our co-operation, is gladly noticed by us.

By a recent firman of the Sultan of Turkey, women physicians are recognized in the Ottoman empire.

STUDIES FOR MISSIONARY SOCIETIES FOR 1894.

Nov.—Freedmen's Missions.

DEC.—Our Benevolent Institutions, a Review.

PROGRAMME FOR NOVEMBER.

Subject.—Freedmen's Missions.

Psalm 86, L. M., 9-12.

Scripture Reading.—James 2. Prayer.

1st.—Freedmen's Missions in the United Presbyterian Church. How many; where located; when organized; past difficulties; present encouragements; future outlook.

2nd.—Statement showing why it is fitting that

this class of people should be educated.

3rd.—Our attitude towards the colored people, in ten one-minute items, from those whose names are not on the programme.

4th.—Sentence prayers that our hearts may be right towards the class under consideration.

Sing Psalm 146, L. M., 6 lines.

MRS. J. B. CARRUTHERS.

Reports of Societies, Etc.

Report Women's Board for September.

Regular monthly meeting held September 4, attended by eleven members. Foreign secretary reports the out-going missionaries, Misses Finney and Spencer, as being nearly ready to sail. A farewell reception will be given them by the ladies of Allegheny and Monongehela presbyteries. An additional missionary will be sent to Egypt. Miss McKown, of Egypt, returned missionary, was present and gave an interesting talk in regard to affairs in Egypt. Miss McKown will visit among friends and relatives until spring, when she will enter the U. P. Home for Aged, and occupy the room furnished for missionaries by Dr. Dales and daughter. Secretary presented a request from the missionaries that we would unite with them in a concert of prayer, at 9 o'clock each evening during the coming year, for the enlightenment and conversion of the Mohamedans, and the out-pouring of the Holy Spirit on the missionaries and on the whole evangelical church in Egypt.

Home Secretary reports from the Warm Springs Indian mission giving an account of an Indian wedding. Miss McCool, of Topeka, says the meetings there are well attended; has made 60 calls during the month. Miss Glenn, of Sioux City, reports 112 calls. Mrs. Gasten, of Tacoma, also reports the work

done; attended the meeting of the General Assembly. Miss Helen Curry, of San Francisco, reports attendance at church very good; has organized a Junior society and made 186 calls in Alameda and Oakland. Mrs. Nichol was appointed city missionary for a term of 6 months, in response to request from Seattle, Wash. The Board has received a donation of a lot, for use of the Freedmen's mission. The lot is in Sterling, Kan.; donated by Mrs. Phebe Bennett.

Freedmen's secretary reports a communion set presented to Miller's Ferry mission, Ala., by a society in Coila, N. Y. Miss C. L. McCracken's report contains account of work done on the Industrial building and number of visits as 91.

Secretary of Junior work reports the organization of a society of Junior missionary workers, an association of the superintendents and leaders of Allegheny and Monongehela presbyteries.

Treasurer received in July.\$1,519.67.
Disbursed in July..... 4,534.78.
Receipts in August..... 1,576.62.
Disbursed in August..... 2,552.10.

Church Extension, Thank-offering and Literature Committee reports deferred.

DIVISION OF THANK-OFFERING OF 1894.

Total Thank-offering.....\$15,918.42.
Foreign missions.....\$3,730.75.
Home missions..... 3,730.75.
Freedmen's mission..... 3,730.75.
Ch. Ex and Par. Fund..... 3,730.78.

\$14,923.03.

Designated.

Xenia Seminary.....\$286.59.

United Presbyterian Home.....	197.75.
Memorial Hospital.....	120.00.
Miscellaneous.....	198.50.
Ministerial Relief.....	15.16.
Expenses Thank-offering Com.....	177.39.

\$15,918.42.

MARY W. PORTER, Sec'y.

Treasurer's Report.

Receipts for the month of July, 1894.

Foreign—Beaver Falls, 5; Unity, Westmoreland, 8; Elizabeth, Sarala Dales Lansing Soc., 3; Cedarville, 10; Jamestown, 14.75; 1st Columbus for India, 10; 1st Xenia, 25; Miss Anne E. Phelps dec'd, 25; Olathe, 10.55; Cherry Fork, 16; Aledo, 9; Davenport, 6; Morea, 13; Garrattsville for Egypt, 12; 1st Ohio Presbytery, 15; 7th Pittsburgh Y. W. M. S., 20; 33d street Pittsburgh Juniors, 2; 1st Los Angeles, 17.

Foreign Specials—Martin, support of girl Sialkot, 10; Martin Y. P. S. C. E., support of girl Sialkot, 5; 1st New Wilmington, 37.50; 2d New Wilmington, 37.50, both for the support of Mrs. James, Bible Reader, India; Olathe M. Band, girl Sialkot, 20.85.

Foreign Salaries—Dr. S. E. Johnson, Westmoreland, 35; Miss Smith, Garnett Pres., 9; Miss C. E. Wilson, Keokuk Pres., 27; Des Moines Pres., 40; Miss Hogg, 2d Allegheny Y. P. M. Soc., 75; Miss Martin, Mansfield Pres., 50; Miss Lawrence, Colorado Pres., 41; Miss Thompson, 1st Ohio Pres., 62.50. Miss Campbell, Monmouth Pres., 66.24; Miss McDowell, Argyle Pres., 130.

Medical Work, India—1st Wilkinsburg, 10; 6th Pittsburgh, 50; 6th Pittsburgh Junior Soc., 3.

Home and Salaries—Beaver, 9; Mt. Jackson, 10; Birmingham, 5; Illinois Southern Pres., 15; Warrnock, 5; Denver, 17; 1st Ohio Pres., 30; 2d Monmouth Y. I. M. S., 15.50.

Freedmen's—Omaha South, 13; Omaha South for Athens, 4.35; 1st Beaver Falls Y. I. M. S. for Knoxville, 10; Irwin, 10; 1st Mercer, 13; 2d Xenia for Knoxville, 17; Jamestown, O., 14; Paxton Junior C. U., 6.25, for Knoxville Dress Making Department, Knoxville, Tenn., 29.12; Morea, 14; Peotone, 5; Wheatland for Knoxville, 5; 1st Des Moines, 5.20; Monroe, 5; 1st Santa Ana, 5.

Church Extension and Parsonage—Bethel, Beaver Valley Pres., 2; Miss Anne E. Phelps dec'd, 25; Indianola, 8; 1st Santa Ana, 5.20; Spokane, interest on parsonage note, 82.40.

Ministerial Relief—Omaha Central, 9.

Orphans' Home, Allegheny—Bethel, Westmoreland Pres. and Co., 5; Paxton Junior C. U., 6.26; 1st Allegheny Y. I. Aid, 13.

Contingent Fund—Mrs. S. A. Wilson, 5, Mrs. W. J. Reid, 5, Mrs. H. C. Campbell, 5, and Dr. C. Jane Vincent, 5, all on rent of room; Women's United Presbyterian Association, 60; Interest on bank deposits, 18.10.

Pittsburgh Syrian Mission—Salary Miss Connor, 45; house rent, 9, incidentals, 4; all by Monongahela Presbyterial Society.

Thank Offering—Native minister's wife, India, proceeds of lace, 40c.

RECEIPTS FOR THE MONTH OF AUGUST, 1894.

Foreign—Bellevue, 33; Glade Run O. Y. P. C. U., 5; Piper City, 25; 2d Xenia to Egypt, 24.35; Muskingum Pres., 9.75; 1st Pawnee Children's M. Band, 6; Hoopston, 5; Carmel, 10.50; Shiloh, 11.12; Oil City, 10; Kerr Ridge, 4; Murraysville to India, 15; Mt. Pleasant M. Band, 5; McKeesport, 10; Laurel Hill, 5.

Foreign Specials—Ireton, salary Emily Naini India, 36; Jacksonville for Zafarwal church, India, 10; "A friend of missions," Caledonia Cong., to help build a church in India, 25; 2d New Wilmington, pupil Sialkot, 10; Martin, support of pupil Sialkot, India, 5; thirty-three contributions solicited by

Miss Mary J. Campbell, to help build Zafarwal church, India, 191.

Foreign Salaries—Miss McCahon, Chartiers Pres., 67; Miss Parks, Cedar Rapids Pres., 62.50; Miss Corbett, Conemaugh Pres., 100; Miss Thompson, Muskingum Pres., 100; Miss Given, Indiana Pres., 79; Miss McDowell, Argyle Pres., 85; Miss Lawrence, Arkansas Valley Pres., 10.

Home and Salaries—3d Allegheny, 45; Mt. Pleasant, Chartiers Pres., 25; Piper City, 42; Blairsville, 13; Muskingum Pres., 4; Albany Or., 10; 2d New Wilmington, 12; Rushville, 7; Shiloh, 10.30; Kerr Ridge, 4; Murraysville, 5; McKeesport, 10; Laurel Hill, 5.

W. S. Indians—Miss Creek, 4; 1st Ohio Pres., 10.

Freedmen's—Glade Run Junior P. Y. P. C. U. for Knoxville, 3; Blairsville, 13; Muskingum Pres., 2, also for Knoxville, 5; 1st Pawnee, 15; 4th Allegheny, King's Daughters for Athens, 25; Idana, 8; Plain Grove, 9; Madison, 5; Benlah, Kansas for Athens, 3; Chicaska, Kan., 15; Murraysville, 10; Mt. Pleasant M. Band, 3.

Little Girls' Home, Tenn—Murraysville, 10.

Church Extension and Parsonage—Columbus, O., Neill ave, interest on parsonage note, 89.10; Findlay, O., rent of Parsonage, 39; Madison, Ind., 2; Carmel, Ind., for New Concord church, 5; Madison for Xenia Seminary, 1.

Ministerial Relief—Oakville, 2; Spring Hill, 2.

Aged Peoples' Home—Venice, 13; Murrayville, 20.

Contingent Fund—Interest on investment, 120.

E. J. SLOAN, Treas.

IN MEMORIAM.**Mrs. Permlia McClenaham.**

Mrs. Permlia McClenaham, a member of the First United Presbyterian church, Cedar Rapids, was called to her heavenly home July 20, 1894, after a life of activity and usefulness. As a wife, mother and friend she has entered into her reward. As a Women's Missionary Society we record her death with sorrow, and would bear testimony to her quiet Christian work, her readiness to help in every cause that pertained to the interest of the congregation of which she was so long an honored member. Her home has lost a devoted wife and mother, and in their sadness we would commend her loved ones to that Saviour in whom she trusted.

MRS. A. J. MONTIETH,
MRS. ROBERT P. TAYLOR,
Com.

Mrs. James McMicken.

A tribute of affection from the W. M. S. of the U. P. church, of Wheatland, Ill., to the memory of Mrs. James McMicken, who was called home May 3rd, 1894, aged sixty-three years.

We hereby express our appreciation of one who was patient and submissive to God's will. She illustrated the glory of God's work in the heart, especially in her last sickness.

WHEREAS, God, in his infinite wisdom, has been pleased to call to rest one of our members and sisters in Christ,

Resolved, That we will ever keep her in loving remembrance and strive to imitate her virtues, and that we commend her aged husband and family to the Divine love and sympathy of Him who said, "Blessed are they who die in the Lord."

MRS. S. B. FRASER,
MRS. M. THOMPSON,
MRS. H. FERGUSON. } Com.

Miss Mame Henry.

The W. M. S. of Avalon, Pa., record with sorrow the death of their friend and fellow worker, Miss Mame Henry, March 31, 1894.

We desire to bear testimony that Miss Henry was a faithful member, the first Secretary of our society as at present organized, and most devoted to its interests.

Though prevented on account of declining health from being a regular attendant of late at our meetings, she never lost her interest, and by always sending her offering showed that her heart was with us in the work.

We are admonished by this providence of the uncertainty of life, and the need of working while it is day, for the "night cometh when no man can work."

"She is not dead but sleepeth." Thy sister shall rise again.

MRS. R. B. PADEN, }
MISS R. SHAW, } Com.
M. H. A. CROOK. }

Ramle.

The ladies of the Egyptian mission held their annual meeting at Ramle, July 16 and 17; Miss Alexander presided. Reports of missionary societies were given by Mrs. J. Giffen, Miss Thompson and Miss Hogg.

Miss Thompson reported a Union meeting of the three Cairo societies, May 11.

Mrs. Finney reported attendance at the W. G. M. S. of 1893.

Interesting reports were given by most of members present; those absent failed to send in reports.

Miss Thompson made visits in four towns, had charge of the Koolalie school and Sabbath-school, and superintended twelve Bible-women.

Mrs. Alexander and Mrs. John Giffen did house visiting; the latter made visits especially to the homes of sickness and those visited by death.

Miss Hogg had charge of the "Pressley Memorial." A change in the time for examinations gave her more time for house visiting. The Musical and English Departments, introduced this year, have proved a success. She taught the advanced Bible class and also the French. She assisted in the work of the Kyatt school. Three girls united with the church.

Mrs. Henry taught one class in the "Pressley Memorial," and made a few visits.

Mrs. McFarland assisted with the sewing and taught a class in the "Pressley Memorial," along with the study of the Arabic.

Mrs. Hare reported an increase in the girls' school at Luor. As often as possible she went into the school twice a day, assisted in organizing a Sabbath-school, and visited a great many homes with the Bible teacher.

Miss Jamieson had oversight of the Alexandria Central school. She taught two classes in the school and one in the Sabbath-school, and made a few calls in addition to her study of Arabic.

Miss McDowell had oversight of the Moharrem Bey school, taught two classes in the school and one in Sabbath-school; made a number of visits to the houses along with the study of Arabic.

Miss Buchanan has been pursuing the study of Arabic since her arrival in December. She taught a class in the Esbekeeyeh girls' school and one in the boys' school, and in company with some of the older missionaries made visits to the houses.

Mrs. Ewing reported four Bible women doing faithful work. This is an increase of one over last year.

Mrs. J. K. Giffen reported opening a school in Tanta. At first only a few attended, but it increased to twenty-nine. Very few houses are open to visitation. She made visits in two villages.

Mrs. Finney reported her work on the Nile. She found the work among the women especially needy. In many places the natives are doing good work, and she found many of them pushing the work forward with energy. The people seemed anxious to learn.

Miss Kyle had charge of the Esbekeeyeh girls' boarding school. The school had a large increase over last year, and among them more Mohammedans and Jewesses than formerly. Two prayer-meetings a week were held during the year and a Children's Missionary League. She was so fully occupied with school work no time was left for house visiting. Three of the girls have united with the church.

An interesting Bible reading on, "The prophecies of Egypt," was given by Miss Jamieson in which she showed the prophecies already fulfilled in the present condition of Egypt and also those which are to bring a bright future for it.

A paper sent in by Mrs. Watson was read before the society on the subject, "The best way of teaching what a home should be." She set forth the difficulties of teaching this subject to a people who have no such word as home in their language, and gave many valuable ideas as to how they may be taught.

Mrs. John Giffen read a very interesting paper on, "Best methods of reaching Mohammedan women." A paper on the same subject from Miss Smith was read. This was an excellent paper, and in it she gave us the benefit of her long experience in this work. These papers were followed by a short conference on the same subject in which much interest was manifested, and led to a consecration meeting in the following evening, our subject for special prayer being Mohammedan women, and also to the following motion: "That at the hour of 9 p. m. we unitedly offer to God special prayer for the salvation of Mohammedans in our midst."

Mrs. J. K. Giffen was appointed compiler for The Budget.

Motion: That we agree to unite in prayer daily for an increase of grace in our own hearts and an out-pouring of God's Spirit upon us as missionaries—this time to be at the close of the 9 o'clock prayer for Mohammedans.

Mrs. Ashenhurst was appointed delegate to the W. G. M. S. of 1895, to meet at Jersey City, N. J.

RESOLUTIONS.

Resolved 1, That thanks are due our Heavenly Father for the general health and success of the missionaries during the year, and for the return of Mrs. Finney from America, and for the presence and help of Miss Buchanan.

Resolved 2, That we consecrate ourselves to the work, praying God to make us more spiritually-minded, and to realize that it is not by might or by power, but by the Spirit of God that souls are saved.

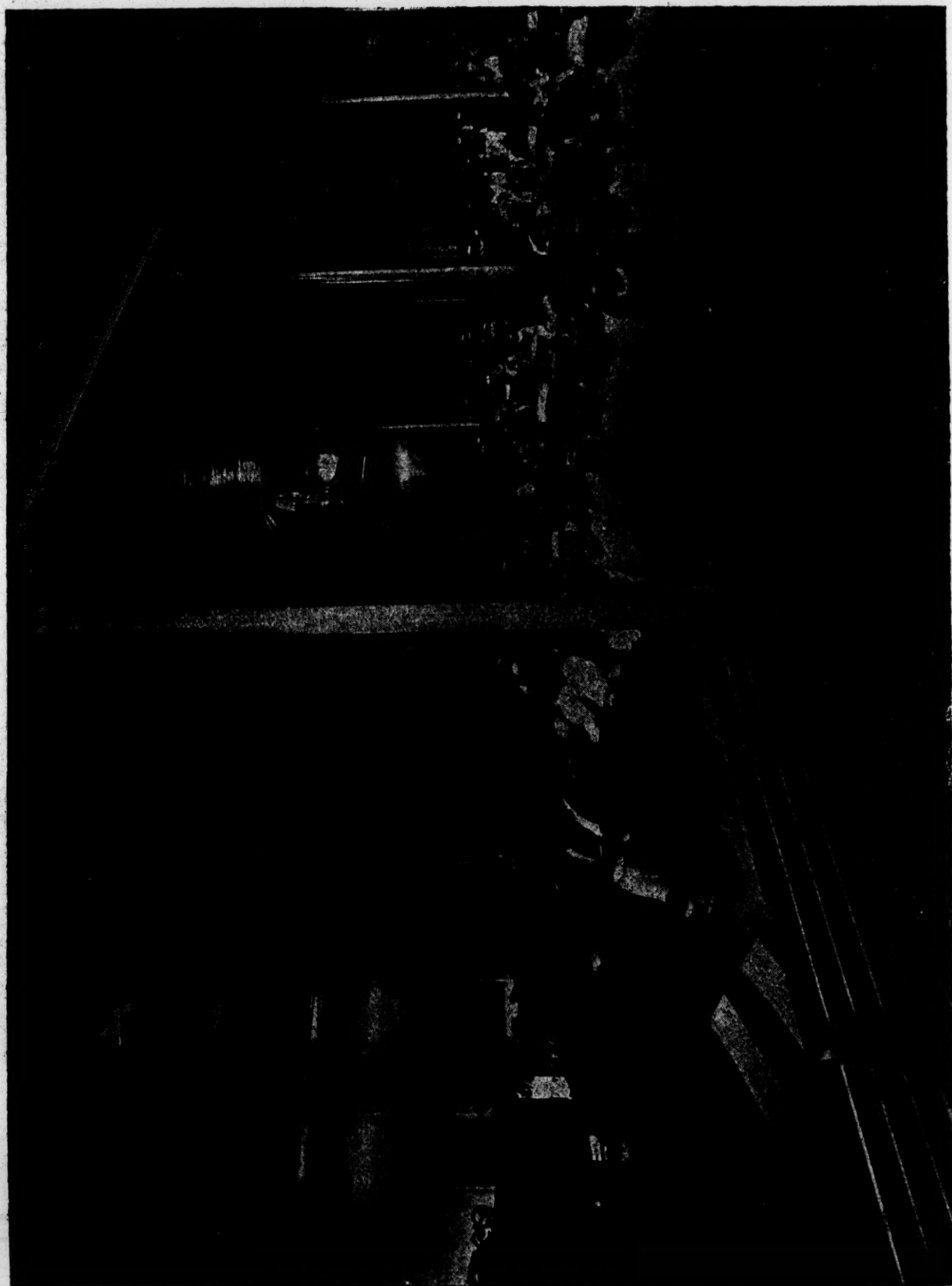
Resolved 3, That in view of the needs of the field and our decreasing numbers we urge the Women's Board to send out more ladies as soon as possible.

Resolved 4, That we record our appreciation of the four ladies who have left us. Miss Frazier and Miss Strang were born in our mission fields. When here their labors were abundant, and we who remain are reaping the fruits of their work. And we testify to the zeal and earnestness of Mrs. Hogg, who so lately left us. But especially would we record our sense of the loss our work has sustained in the resignation of Miss McKown, who for nearly thirty-four years was a faithful member of our mission. She was a pioneer in the work, and one to whom we could all look as a leader, an example in village visiting, school management, and women's work in general. The founding of the Pressley Memorial Institute will always be associated with her name. There are many who rise up and call her blessed in many homes and towns.

Closed with prayer.

Adjourned to meet in 1895.

LEANORA MCDOWELL, Rec. Sec.
Ramle, August, 1894.



CHAPEL, NORFOLK, VA.